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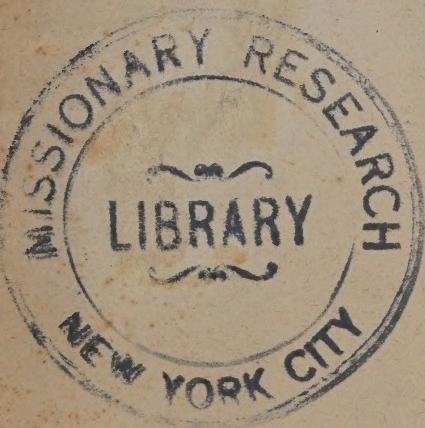
Timothy Richard of China:

A Prince in Israel

AN APPRECIATION

BY

D. MACGILLIVRAY

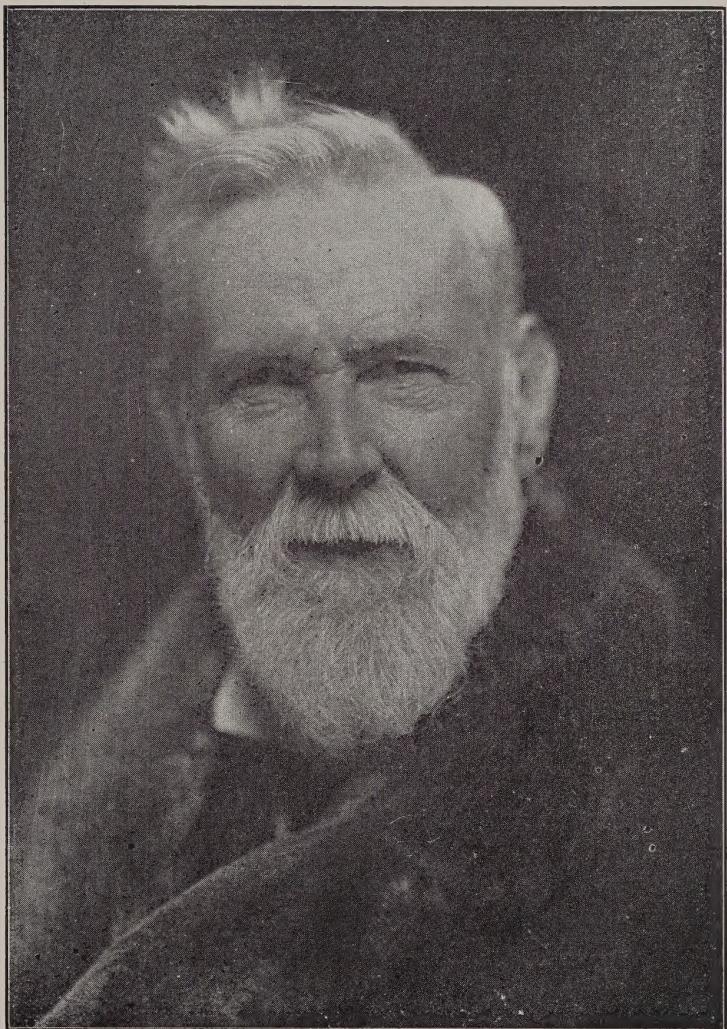


CHRISTIAN LITERATURE SOCIETY
143 NORTH SZECHUEN ROAD
SHANGHAI

1920

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Rev. Alexander Williamson, LL.D.	1855	1887-1890
Rev. Young J. Allen, D.D., LL.D.	1860	1887-1907
Rev. Ernst Faber, Dr. Theol.	1865	1888-1889
Rev. Timothy Richard, D.D., Lit.D.	1870	1891-1919
Rev. Evan Morgan	1884	1906-
Rev. W. A. Cornaby	1885	1904-
Rev. E. T. Williams, M.A.	1888(?)	1895-1900
Rev. D. MacGillivray, M.A., D.D., LL.D.	1888	1899-
Rev. W. Gilbert Walshe, M.A.	1890	1900-
Pastor Paul Kranz	1892	1894-
Miss Marietta Melvin	1893	1900-1905
Miss Dorcas C. Joynt	1897	1911-1914
Mr. Isaac Mason	1892	1915-
Miss Hilda C. Bowser	1906	1906-1917
Rev. W. H. Rees, D.D., F.R.G.S.	1883	1913-1920
Rev. H. K. Wright, M.A., B.D.	1902	1919-
Rev. W. M. Hayes, D.D., LL.D.	1882	1916-
Rev. J. W. Inglis, M.A.	1890	
Rev. A. P. Parker, D.D.	1875	1908-
Miss Laura M. White, B.A.	1891	1907-



DR. TIMOTHY RICHARD

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NOTE : Those with Chinese characters are Chinese authors.

TIMOTHY RICHARD OF CHINA: A PRINCE IN ISRAEL

AN APPRECIATION

The main facts of Timothy Richard's life may be summarized as follows:

Born at Ffaldybrenin, Carmarthenshire, Wales, 10th October, 1845. Educated at Swansea Normal School and Haverfordwest College, Pembrokeshire.

1869.—Went out to China under the Baptist Missionary Society; within two years, traveled in Manchuria and Korea, and was one of the first two Europeans who came back alive from the latter country.

1877-8.—Was chief almoner of the Mansion House Fund, raised to relieve famine in China—said to be the greatest on record, and was one of the first two or three Protestant missionaries to settle down in the interior of the provinces of Shantung and Shansi.

1890.—At the General Conference of Protestant Missionaries he was elected to be on the committee to represent Christianity to the Chinese Government. He also became the editor of a daily and a weekly paper in Chinese, and many of the leaders were reprinted by other Chinese dailies.

1891.—The Baptist Missionary Society permitted him to accept the post of Secretary to the Society for the Diffusion of Christian and General Knowledge among the Chinese, with headquarters at Shanghai (afterwards the C. L. S.), which soon prepared books on the chief forces which uplift the best nations, and distributed them among the students of each province. All this time he also edited two monthly magazines in

Chinese. The new ideas in the magazines and books created a great ferment and a reform movement among students everywhere.

1895-6.—He was friend and frequent adviser to the Reform Clubs in Peking and Shanghai.

1898.—He was asked to become one of the advisers to the Emperor of China, who had been studying some of his books, and who had ordered all the publications of the Society. But the very day fixed for the first audience in Peking, was that chosen by the Empress-Dowager for her coup d'état to check reform and imprison the Emperor.

1901.—He was asked by Prince Ching and Li Hung-chang, the Chinese plenipotentiaries, to aid in the settlement of the massacre of over a hundred missionaries in the province of Shansi. He said that the Protestant Missionary Societies would not sell the lives of their missionaries for an indemnity. Still, a great crime had been committed, and the people of the province ought to be fined to check crime. He proposed that the fine should be half a million taels (say £60,000), to be paid in ten yearly instalments, and this money should be devoted to the establishment of a modern university, where the Chinese students, who had completed their Chinese course of study, should have from three to six years' further study in Western subjects. This was agreed to, and the funds of the college, the appointment of professors, curriculum, etc., were put into his hands for a period of ten years.

Within three months after this an Edict was issued, commanding that a similar university should be established in the capital of each of the provinces.

1902.—An Imperial Edict was issued commanding the Chinese Foreign Office to consult him and Bishop

Favier in regard to the best means for the establishment of a better understanding between the missionaries (Protestant and Catholic) and the Chinese Government.

1903.—The Chinese Government conferred on him the rank of mandarin, with a button of the highest grade.

1907.—Attended the China Centenary Conference, Shanghai.

1910.—Attended the Edinburgh Missionary Conference.

1913.—Translated the “Mission to Heaven.”

1914.—Visit to Hunan and Java.

1915.—Return to England.

1919.—Died, April 20th in London.

On April 20th, 1919, Timothy Richard, whom we loved to call our Chief, passed to his heavenly reward. His earthly reward was the hundred-fold of the Gospel, with which he was wont to woo the Chinese into the Kingdom. The Christian Literature Society's Reports, so long the work of his hand, were his annual opportunity to describe the national crises, and the remedies he proposed. Many appreciations and appraisements of his work have already appeared. In addition to his published papers and circulars there is the Life by B. Reeve, and his own Reminiscences, “Forty-five Years in China.” Our Society owes it, however, to him and to its supporters, to offer its little tribute of love. It is addressed to those who knew our late beloved Chief. But even if you did not know him, we will try to give you a few glimpses of a great soul who is still marching on in the story of the Christian Literature Society, and of China, and even of the wider world, in all of which he took the keenest interest to the last.

Reeve calls him "China missionary, statesman and reformer," but first, last and always he was a missionary—a missionary statesman and a missionary reformer. This one thing he did. Men of many-sided abilities are apt to have too many irons in the fire. But Dr. Richard steadfastly declined to turn aside from his high calling, and tempting offers to enter Government service were resolutely refused. He was resolved to work the work God gave him to do. The Christian Literature Society proved to be his chief instrument for carrying out his ideas, and we love to think of it as his greatest monument. "If you seek his memorial, look around you." A great personality found in China a great and worthy field. One of his favourite preachers, Robertson of Brighton, says that personality is made up of consciousness, character and will. As to the first, Dr. Richard acted out the declaration of Paul: "I magnify mine office." As to the second, something will be said below. As to the will it drove him to think imperially. Especially in his early career, he was willing to plow a lonely furrow if he thought it was God's will. If he were beginning now, he would have many comrades holding the plow he taught them to guide.

1.—Beginnings.

Wales gave to China two great missionaries, Griffith John and Timothy Richard. Diverse in their gifts, they were one in a consuming love for China. Ancestry and early training do not account for the man. "There was a man sent from God whose name was Timothy"—that is the sufficient explanation, and like John the Baptist he, too, had his season of lonely crying in the wilderness. As one who was destined to endure "peril, toil and pain," he was nurtured by a stern nurse amid the rugged Welsh

hills. So, little wonder he was always a lover and champion of liberty. He sowed the seed on his father's farm, and one day he felt the missionary call to sow the seed in China. Or, at times, he watched the welding of the glowing metal in his father's smithy, and learned the necessity of striking while the iron was hot.

2.—Three Epoch-Making Sermons.

His first missionary call came in a sermon on the text—"To obey is better than sacrifice." The rise of the China Inland Mission at that time almost led him to go out with Mr. Hudson Taylor, but in the end he was accepted by the Baptist Missionary Society and arrived in China in 1870. At his setting apart Dr. Trestrail exhorted the young missionary to study our Lord's instructions to the Twelve when He sent them out. Accordingly Dr. Richard did so afresh while at Chefoo, and thus for the second time a sermon became epochal in his life. Soon he came across a third sermon, the famous and original discourse of Edward Irving before the London Missionary Society, entitled "Missionaries after the Apostolical School." This, though delivered in 1824, still powerfully impressed him. Here was a discourse professing to set forth the conclusions of an independent study of our Lord's missionary charter in Matthew 10, and therefore to be an answer to Dr. Trestrail's exhortations. Dr. Richard, in the edition of it which he printed in China in 1887 for circulation among missionaries, thus reveals his opinions of the sermon:— "I know of no book dealing with the fundamental principles of Christian Missions so applicable to all times and circumstances that will for a moment compare with this of Edward Irving's. With a few modifications it stands out alone among Missionary Addresses like the sun

among the stars, having a marvellous, unique and most blessed effect on most of those who read it devoutly." The permanent result of this sermon was a higher ideal of the missionary and a determination to win the devout leaders of the secret sects of China by literally enquiring for the "worthy" in every town (verse 11) and conversing with them sympathetically about religion. He made a special study of their books, and met with great success in the application of this new method. But in later years his objective widened till he aimed at all the leaders of the nation, irrespective of worth, apparently under the spell of mediæval missions, when the conversion of the leaders was followed by that of their people. Irving's sermon is a striking illustration of Dr. Richard's favourite conviction that literature with a living message was one of the most powerful agencies for the influencing of mankind. Nearly fifty years after being preached it still stirred men's minds to finer issues and daring policies. Even at this early period he produced an original catechism, hymn book and some small tracts. Feeling after a more rapid conversion of China, he saw that a new apologetic was needed, which would make its appeal to the moral nature of his readers, according to the favourite method of our Lord. He was well content to rest his case on the fruitfulness of Christianity as compared with its rivals (Matt. 7:16-20). His best book was called "The Benefits of Christianity."

3.—Three Great Opportunities.

"There is a tide in the affairs of men, which, taken at the flood, leads on to fortune." Three such crises practically determined how the rest of Dr. Richard's life should be spent. When each arose he was plainly the man for the hour. In few mission fields of the

world have men been privileged with such magnificent opportunities. They were—1. The Shantung and Shansi famines of 1876–8. 2.—The founding of the Christian Literature Society. 3.—The Boxer uprising in 1900. We will for convenience take the second event last, though out of the chronological order.

4.—The Great Famine.

Honan, Chihli, Shantung, and Shansi in 1876–8 were cursed by prolonged drought, and it was said that about fifteen million people perished in the famine. It was the first great famine in China to become widely known in the West, and the appeal met with a generous response. Dr. Richard was the first to supply vivid and heart-rending details, and became a leader in the distribution of relief. His name in China and at home sprang at once into great prominence. The fame thus given him became a vantage ground in his appeal to the churches, to the missionary body and to the Chinese Government, so that the name of Li Ti Mo Tai once and for all became the best known missionary name in China.

5.—The Kingdom of Heaven.

No man could pass through such awful scenes without receiving indelible impressions. The famine burnt into his soul the awful condition of the poor which the Gospel alone could cure. Dr. Richard, after Shansi, was more than ever seized of the idea of the Kingdom of God, which became the great organizing keynote of his life. He had rediscovered it in Shantung, but Shansi experiences were the final demonstration. Dr. Richard thus expounds the idea :—“It was to preach the Gospel of the Kingdom of God that our Lord sent forth his Apostles. It was that the Kingdom of God should come

and His will be done on earth as it is in Heaven, that he commanded us to pray. His Kingdom will necessarily contain all that is good in the Kingdoms of this world and something more. It will not allow a submerged tenth in all lands to be pressed as at present by diabolical armaments, land laws, and trusts. It is a kingdom of peace on earth and good will to men. It is a kingdom of righteousness. It is a kingdom of salvation of the poor and needy, even in this world. It is the year of Jubilee of all mankind, when the hereditary rights of the poor, as well as of the rich, will be restored, and when the accursed land laws which permit the poor to be oppressed at will, will be changed, and when the wicked monopoly granted to landowners in town and country will be withdrawn, and the poor labourers who have largely made the cities prosper will have their due share of the profits of their labour." No one ever carried out this idea so completely in China. He accepted it in all its consequences. It may be called the normative idea of his life. It became the dream that haunted his waking and sleeping hours. No man ever prayed and planned, spent and was spent, so whole-heartedly for an ideal. His was a simple faith, the faith of the child-heart that such an Evangel would work marvels. Let the worker once realize the boundless richness of the Gospel, and the consummation devoutly to be wished for was in sight.

6.—A Widened Programme.

Dr. Richard's contact with officials in Shantung was mainly that of a man striving to get a foothold against official opposition. The Shansi famine altered all that: he was received everywhere as a deliverer, and the literati flocked for three years to his lectures on the religions, the

history, the education and the science of Christendom. In 1873 he had visited the capital of Shantung, and got a glimpse of the famous examination system, when tens of thousands of young men gathered at the capitals for the famous ordeal of literary talents. When he later joined the Christian Literature Society he inaugurated the policy of free distribution of literature to the students, which was an annual feature of our work till the system of examinations was abolished. But in Shansi he got closer to these leaders than in Shantung, and established relations with them hitherto unheard of in missionary circles. Right nobly did he avail himself of this open door. In order to prepare himself, he lived most ascetically, and bought books and scientific apparatus with his economies. These books were the foundation of the vast collection he gave the Society during his lifetime, now known as the Timothy Richard Library. His experiences in Shansi finally decided him to devote the rest of his life to the literati, and the Christian Literature Society was the medium divinely provided for the testing out of his missionary programme.

7.—Shansi University, or Coals of Fire.

The Boxer Massacres in Shansi gave Dr. Richard one of the three great chances of his life, and he used it in characteristic fashion. His famine work in Shansi marked him out as the man to settle the question of indemnities. He fined the province with ten years' upkeep of Shansi University of which he was naturally named the Chancellor. He was at the time the head of the Christian Literature Society, but by occasional visits to Shansi he was able to guide the work of the institution, at the head of which he placed able and trustworthy men. It gave him a chance to test his theory of what education

could do for a province. His lectures and relief work made Shansi up to that time notable for the absence of missionary riots. What the University has done or may yet do for the province, no one can possibly estimate.

• 8.—**Head of the Christian Literature Society.**

When in Chefoo Dr. Richard had fruitful fellowship with many kindred spirits who afterwards became famous, among them Dr. Alexander Williamson. This man afterwards started the Christian Literature Society, but his death prevented any large extension. At this juncture the Society was fortunate in securing Dr. Richard as Secretary. He had been long preparing for such a work. His unique experience, his studies in methods of contact with the literati, his work at the Conference of 1890, his Chinese publications from the early years, his contagious enthusiasm for literary work, these all marked him out as the inevitable man for the post. He became the practical founder of the Christian Literature Society. For years he *was* the Christian Literature Society. Under his inspiring lead it attained to phenomenal growth and influence. In it his former ideas and plans blossomed forth and reached fair fruition. His idea of the Kingdom of God, of the strategic importance of reaching the leaders, of a catholic sympathy with all that is good in the old systems, at last found a public, both in East and West. When in the Shansi famine, he made and carried through the streets a banner, "Pray to the True God." By the Christian Literature Society he waved millions of banners in every one of the eighteen provinces and far overseas wherever Chinese wander. Chinese and missionaries loved and trusted him, an increasing number came to believe in the main points of policy he advocated.

9.—What He Did for the Christian Literature Society.

The Society was still in its infancy when Dr. Richard arose to be its wise and far-seeing leader. Its fame soon spread rapidly. In all China there could not have been found a man more enthusiastic about literature as an agency for bringing salvation to China. He soon mapped out a large and varied programme of books to be translated, and here his knowledge of the best Western books stood him in good stead. At first there were only Dr. Allen, Dr. William Muirhead, Dr. Joseph Edkins and Dr. Faber to help carry out the programme, but he enlisted other missionaries to translate while still remaining at their stations. He soon found that this method alone would be intolerably slow, and so he conceived the policy of asking the Boards to set aside suitable men to give their whole time to literary work. By insistent pleading he thus secured a number of young colleagues, such as W. Gilbert Walshe of the C. M. S., W. A. Cornaby of the W. M. S., D. MacGillivray of the Canadian Presbyterian Mission, Miss Dorcas Joynt of the C. M. S., Evan Morgan of the B. M. S., Dr. W. Hopkyn Rees of the L. M. S., Isaac Mason of the English Friends, H. K. Wright of the American Presbyterian Mission North and Miss Laura White of the Methodist Episcopal Church. At the same time he sought to raise up and train an efficient Chinese staff. One of his favorite methods for the discovery of talent was by offering prizes for the best essays. He left £500 in his will for this purpose. For the use of the staff he accumulated the Timothy Richard Library, which includes a large collection of Chinese works. Various Boards at his request supported their representatives in Shanghai. In answer to his appeals large sums were given by

Chinese and foreigners for his various schemes. Our present office building, the three residences for the use of the staff, and the property on Foochow Road owe their existence to his foresight and winning personality.

10.—What He Did for China.

And how shall we recount his services to China?—the old China which existed in the day of his greatest activities. First of all he gave her a priceless gift, the gift of all his powers, for he loved China with all his soul and strength and might. Then there was the incalculably precious gift of his prayers, a gift dimly, if at all, recognized by the bulk of those for whom he agonized. No Jew ever prayed for his beloved Zion more earnestly than he for China. So he stood forth with his million-tongued Evangel for the long space of forty-five years. He crossed the racial gulf and became a Chinese to the Chinese. Amid the clash of cultures and religions he was perhaps the greatest interpreter of the West to the East that ever came to China. On the other hand, he ever took the best of the East and showed it to the West. Multitudes in the West thought better of China because of Timothy Richard. Again, he was a life-long advocate of reforms (political, social and educational) such as railways, schools, anti-opium and anti-footbinding. By his voluminous writings he sowed the living seeds, and others will reap the harvest in generations yet to come. Finally, by his religious researches he sought to clear up the early influence of Christianity on Chinese faiths. China has indeed acknowledged her debt by decorating him with various Orders, but she little knew the real extent of her obligations to him. When the passing years curtailed his outward activities and he left China, she lost the most disinterested adviser she

ever had. What if she so often declined his counsels? China as a whole is further on the road through Timothy Richard and the men of whom he made choice. In the words of Dr. Glover of Bristol, "It is granted to few to see a change so immense and so blessed in the thought of a great nation, and to still fewer to have had such an important part in producing it."

II.—As Christian.

"No success of lower schemes has abated his delight in his Saviour, and all who come across him marvel at the sweet blend of modesty, power and peace which makes his whole life an impulse and a current for good." So spake a friend. He was a man of prayer and his life was hid with Christ in God. He had the spirit of Christ for he had compassion on the multitudes, distracted and hopeless, without true shepherds to lead them. He laid down his life, his all, in order that China might be saved. Gentle, courteous, a "Princely Man," as the Classics say. But more than the model of the Classics. One irresistibly thinks of I Corinthians 13:—"Love is very patient, very kind. Love knows no jealousy: love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful. Love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, *always eager to believe the best, always hopeful, always patient.*" A life-long Baptist, he was too big for any one denomination. The catholicity of his spirit often startled even the most liberal-minded. His philanthropy was the fruit of his faith. Always and everywhere he was the missionary. The British and Foreign Bible Society made him a Vice-President. Brown University gave him a Doctor of Letters; Emory College a Doctor of Divinity, and the University of

Wales, a Doctor of Laws. The motive of his studies in Buddhism was his desire to win the Buddhists by shewing them they had borrowed a part of Christianity, and should joyfully welcome a revelation of the whole.

12.—As Idealist.

From youth down to old age he saw visions and dreamed dreams. The prosaic called him a visionary. But he believed in a Christian as well as a scientific use of the imagination. Granted that some of his ideals were vague, still they seemed to float ahead of us, beckoning us onward to a solid and glorious millennium. All the Celts have a tinge of the mystic. They often use figures of speech as he did, not immediately transparent to the passer-by.

He dreamed large things. He realized the vastness of the Christian task in evangelizing China long before the rest of his contemporaries, and therefore, to him small measures were but "playing at missions." He enlarged the scope of Christian literature to cover the whole field of knowledge without the vicious distinction of secular and sacred. Thus at the Conference held in 1900 in New York he said:—"Christian Literature is all that literature which best enables us to do the will of the Father in all the relations of life. It is co-extensive with the works of God and commensurate with the needs of man." And this is the view now universally held.

But his great ideal was that of the Kingdom of Heaven, already described above. His aim was not merely the conversion of the individual, but the creation of a Christian society. To this ideal he gave unswerving devotion. As he meditated, the fire burned. He pondered long, threw aside without a qualm preconceived

ideas, then came forth, speaking in a strange tongue, to first startle the Boards, and then convert them to his views.

He did not, however, confine his thinking to China. The volume of his papers preserved in the Library testifies to his many-sidedness. The world was his parish, and great schemes for Peace and League of Nations to avert war were thought out and circulated among the influential in every land. He lived to see the Great War end and the League of Nations, included in the Treaty of Peace.

13.—As Optimist.

Dark as the outlook in China might be from time to time, Dr. Richard never took a pessimistic view. He was never daunted by rebuffs. He believed that he who does not attempt too much is sure to end in doing too little. If one scheme failed, he had a score of others ready to present to an indifferent officialdom. He lived in the days of the old Imperial mandarins. They were most difficult to influence, yet he worked away at his God-given task—thinking, thinking, he passed many a sleepless night, rose from his couch in the small hours of the morning, and wrote down his visions. Few, very few, felt called to work for that class. Most called it hopeless. Still he never lost heart, and with both hands kept dealing out his pearls to an unappreciative and stiff-necked generation. With a few grateful exceptions it was barren soil, but he persevered, believing that as he sowed, so he should reap, or at all events others would enter into his labours. He eagerly grasped at the slightest sign of the tender blade. The ignorance and prejudice of the official class were colossal, but not invincible. This optimism was not due to disposition,

cheery as that was. It had deeper foundations than that. It was based on the promises of God. From a study of history he saw that the promises of God had been fulfilled before, and would be again. "Let us pray," said he on one occasion, "for a far greater faith in the possibility of bringing all nations to submission to our Saviour in one generation."

14.—As Pathfinder.

He loved the unbeaten tracks. As a boy in Wales one can fancy him as the adventurous explorer of dark caves in the hills. He had the pioneer spirit. He plunged into the interior. He wanted always to see what was beyond the skyline.

In the words of Kipling's "Pioneer":

"There's no sense in going further—it's the
edge of cultivation!
So they said, and I believed it—broke my
land and sowed my crop—
Built my barns and strung my fences on the
little border station,
Tucked away below the 'foothills' where the
trails run out and stop.
Till a voice as bad as conscience, rang inter-
minable changes,
On one everlasting whisper, day and night
repeated—so;
'Something hidden! Go and find it! Go and
look behind the ranges!
Something lost behind the ranges! Lost,
and waiting for you—Go!'"

He tells us that he made two startling discoveries, the one that there was a Providential Order among the

Chinese, and the other that the nations who forget God are in hell now. These ideas with characteristic energy he followed out to their ultimate conclusions. He had the rare gift of discovering men, as well as ideas. His invitations to a task were tantamount to commands. Then came the search for better methods of work. He was in advance of his age. He sought out the worthy, among the religious folk of China; he adapted his apologetics to the Chinese mind. As far back as 1878 he urged more co-operation in the work, but the idea was not taken up vigorously till 1907 at the Centenary Conference. He was the first to make large use of the indirect method of approach, which is peculiarly adapted to a people who, Arthur H. Smith says, have a "talent for indirection." In Buddhist studies he was also seeking a path among the nebulous flights of the Buddhist scholars.

But his fame chiefly rests on his energetic use of propaganda. Pamphlets in English and Chinese rolled from his flowing pen in seemingly endless profusion. He raised large sums for the diffusion of literature. He pled in season and out of season for a larger use of this agency by the Mission Boards. They should set aside men and give liberal subsidies. At the Edinburgh Conference of 1910 he said :—"If the secular press can successfully carry on a gigantic propaganda, changing the attitude of the whole world, is it not equally possible for the Missionary Societies by adopting the same magnificent engine to change the religious thought of all the non-Christian nations?" Words which receive profound emphasis from recent events in Europe and America. Benjamin Kidd in his recent book "The Science of Power" stresses Dr. Richard's view.

15.—As Thinker.

His mind was of the intuitive rather than the logical type, but it was very fertile in ideas. His note and commonplace books are a revelation. This was due in the first place to native genius, and in the next place to the University of Books in which he was a life-long student. He got so much benefit from it himself that he always spoke of the C. L. S. publications as such a University. He was an omnivorous reader. The books of the Timothy Richard Library came to us with few uncut leaves. Again and again have we taken down volumes on all sorts of subjects and found marginal annotations in his well-known hand. He seemed as much interested in Aéronautics as in Economics.

He was not wedded to formal statements of dogma, for his mind was constantly open to new ideas. Like Henry Drummond he had an aversion to ready-made clothes. He eagerly read the newest books, especially turning every thought towards the East, if perchance it would benefit China. He disliked controversy, and delighted in the constructive. His appeal was constantly to the reason and conscience rather than to authority. A certain mistiness in his writings sometimes tantalized his readers, but such is ever the concomitant of prophetic speech. The ideas were too big for the vehicle. This was well put by one of his late colleagues who said:—"So great is the burden of his message, so charged is his mind with a wealth of ideas that he is often hampered by the very embarrassment of riches which congest the avenues of expression."

16.—As Educationalist.

A successful teacher at home, he does not appear ever to have taught a school in China, but he chose to

call all China to his school with propaganda through the press as his staff of teachers.

The war between France and Germany was over when he took his first furlough, and he spent much time in both those countries studying their educational systems. He proposed that universities should be at once started in every one of the eighteen provinces of China. The first Municipal School for Chinese in Shanghai was chiefly due to him, and the Municipal Council adopted a new policy of education of Chinese boys in the Settlement. There are now four large schools, and a girls' school is proposed. Of Shansi University we have already spoken. His great services to the cause of education were acknowledged by his election to the Presidency of the Educational Association of China.

17.—As Nation-BUILDER.

He conceived himself like Jeremiah to be a prophet to the nation. As others thought of individuals, he thought of continents, and like Marco Polo revelled in millions. He longed to be a Moses to lead China out of Egypt into the land of promise. The New China of the Republic if it built a Hall of Heroes should certainly include him as a national benefactor. He travailed in pain that a New China might be born. He rejoiced in the success of every other agency working for her salvation, but for himself he made the political and spiritual leaders the grand objective of his campaign. At first sight, one would say he did not care to work for the masses, but this would be an entire misjudgment. He sought the literati for the people's sake even more than for their own. On the wall of his room he had a framed copy of the Hymn,

"God Save the People."

"When wilt Thou save the people?
 O God of mercy, when?
 The people, Lord, the people
 Not thrones and crowns, but men :
 God save the people ; Thine they are,
 Thy children, as Thine angels fair ;
 From vice, oppression, and despair,
 God save the people!"

By enlightening the literati he hoped to lift up the masses and work from above downwards.

The Results.

What the harvest will be, only the Day will declare. We venture to suggest four points.

1. A new China : This is, of course, the result of many combined efforts, but he was universally acknowledged to be a prime mover.
2. Literature as an agency is at long last, enjoying a place in the sun. Boards and Committees, e. g., the China Continuation Committee, are planning great things for literature. The present stress on literature is largely due to his life-long efforts to obtain for it its due emphasis.
3. Large ideas of the work are now universal as seen in the recent great New Era and Forward Movements in America. He spoke of big things decades ago, and now the churches everywhere have begun to speak of big things and do them.
4. He sowed the seeds, and now you see the flowers everywhere, e. g., the successful Scientific Lecture Bureau of the Young Men's Christian Association has its prototype in Dr. Richard's Shansi lectures. Once he had the monopoly, but now his ideas are taken up by hundreds.

Such a man can have no successor. The China of his day is gone. In the Republic all are equal (?). Not again may a missionary found a university in the same way as Shansi. If he were present with us now—what would he say? “Other times, other measures! Larger, Larger, Onward, Onward, until the kingdom of heaven which is righteousness and joy and peace shall be established, not only in China, but in the whole world.”

A Chinese friend, hearing of his death, wrote the following elegy :

“Richard, the modern sage, I love.
 That worthy man, to end all wars
 Wrote many books, his view to prove.
 Past is The War, gone are our fears.
 The Altar of Great Peace is built,
 Our friend, alas ! his life is done !
 Lamenting all the blood that's spilt,
 I sigh for him and mourn alone.
 My land ! My land ! Alas !”

The allusion is to the fact that he died just as peace was made, and his words apply as well to his own land as to Europe.

As the Western poet wrote :

“One who never turned his back but marched
 breast forward,
 Never doubted clouds would break,
 Never dreamed, though right was worsted,
 wrong would triumph,
 Held we fall to rise, are baffled to fight better,
 Sleep to wake.”

MEMORIALS TO DR. RICHARD

1. Memorial Portrait presented by Miss H. C. Bowser.
2. The Timothy Richard Library. (C. L. S.)
3. The Timothy Richard Prizes for best Chinese Essays.
4. The Timothy Richard Memorial Fund.

(Contributions may be sent Dr. D. MacGillivray,
Shanghai, Hon. Treasurer of the Fund.)